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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

THE LIVING WORD.

The following is from the pen of the Rev. Dr. W. T. Davison, of England, and forms a part of a valuable little volume on "The Word in the Heart:—"

"To me that story—ay, that Life and Death
Of which I wrote 'it was'—to me, it is;
Is here and now; I apprehend nought else.
Is not God now in the world his hand first made?"

—R. BROWNING (*A Death in the Desert*).

One main reason of the lack of interest in the Bible too often discernible in Christians is that it is regarded as a mere book, not as the living voice of the living God. Other religions besides Christianity are based upon books. The Hindu has his Vedas, the Buddhist his Pitakas, the Mohammedan his Koran. But these books are dead, the Bible is living. The Koran grips the life and character of those who thoroughly obey it like the hand of the dead, and to-day the nations that accept its authority are paralyzed by its rigid grasp. The Bible supports like a living arm—strong, tender, responsive to the touch of timid weakness and the pressure of urgent need. It can never be rightly understood, still less fully enjoyed, unless it is read as the voice of the living God to the soul.

The Bible of the Christian is not a code of laws. Time was when God's people needed positive commandments, and positive commandments were given which extended to the minutest details of life. But that time has passed, and though Christ came "not to destroy, but to fulfil" that early law, he came to write a new covenant, not on tables of stone, but on the fleshly tables of the heart. The Christian does not open the book of God to find a definite precept for each conceivable emergency of life. The Bible is not a ready-framed creed, with sections and subsections and carefully prepared definitions, which men have but to learn by rote to know all that man need desire to know on lofty and difficult questions concerning God and his kingdom. The Bible is not a synopsis of duties to which, as a systematic table of reference, the Christian turns to see whether he has fulfilled all the round of obligations. Nor is it a book of magic formulæ, to be carefully learned, and in due time of need repeated. Many good men have used the Bible as Virgil was used in old time, as a book to

be opened at random in a time of difficulty, the first words upon which the eye lighted being regarded as a divinely-ordained solution of the problem in question. We are not reflecting upon the piety of excellent men and women when we say that not thus does God intend his children to be guided, not thus is his book to be used. Nor need we suppose that, after the fashion of heathen oracles, it will give a response calculated to save us the trouble of thinking and the responsibility of choosing our course. God would have us to be men in understanding, not babes.

Therefore he has given us a living word. That "divine library"—as Jerome called it long ago—which we name the Bible is the word of God, because it is the record of God's revelation of himself in human history, written by men whom he has fitted to embody and convey it. "Scripture," says Martensen, "bids the swiftly-flying stream of time to stand still, and gives to the flying word an abiding, unchangeable presence." A record, this, in many parts and many fashions, culminating in one clear, complete, unique revelation of himself in the Son who was "the effulgence of his glory and the very image of his substance." A revelation of his manifold (literally "variegated") wisdom, duly proportioned to manifold needs; here cast in the mold of law, here of history, here of poetry, here of prophecy, but everywhere dealing with that life of man which abides under all the many changes of circumstance, never the same in its superficial manifestations, never varying in its essential conditions and needs. As long as God lives and man lives on earth, the Bible will be a living book. For it is the record of the mind, and heart, and will of him who is the First and the Last, and of his gracious relation to the sons of men, whose joys and sorrows, hopes and fears, sins and doubts and longings and failures remain ever the same. Only in him can these find interpretation and satisfaction, "as long as the heart has passions, and as long as life has woes." Therefore, though heaven and earth pass away, this word cannot pass away.

It is thus that Scripture speaks of itself. Sometimes the Divine Author is mentioned—"the Holy Ghost this signifying;" sometimes, by a bold figure, Scripture itself is described as possessing the qualities of

life—"the Scripture, foreseeing that God would justify the Gentiles by faith." Our Lord thus characterizes his own words, "The words that I have spoken unto you are spirit and are life." The saying was but ill understood when it was uttered, and has been ill understood ever since. "The flesh profiteth nothing," but men persist in making it try to profit everything. Whether we think of the sublime and mysterious discourse our Lord has just been delivering concerning himself, or of his utterances as a whole in the days of his flesh, or of the book which from end to end is only understood as a testimony of him, men have steadfastly refused to remember that the letter kills and only the Spirit gives life. Homer spoke, in the childhood of literature, of "winged words;" Luther's words were described as "living creatures, having hands and feet;" and all words of power are in a sense winged and deathless. But such words as those of the Lord Jesus Christ, which come from "Him who is," which have their origin in the world of eternal being, cannot partake of the change and corruption which belongs to our lower life. These are "truths that wake, to perish never;" he who knows how to read them finds they make "our noisy years seem moments in the being of the Eternal Silence." Surely these belong to "the life which is life indeed."

Therefore we do not wonder when we find these same words described as "words of life," *i. e.*, revealing the meaning of eternal life, introducing into its serene atmosphere, issuing in its incorruptible blessedness. We do not wonder that it is styled the "word of Christ," for he is its Author and subject; the "word of life," for life is its theme and its end; the "word of truth," for the word and truth are one. It is the "word of grace," for grace inspired it; "of faith," for faith must receive it; of "righteousness," for to true righteousness it alone can lead. We do not wonder that the whole earth is ransacked for figures of all kinds to express the relation of this living word to the needs of living men. It is lamp and light, a torch below to guide individual steps in life's devious paths, a sun above to show whither the path, as a whole, trends and leads. God's word drops as the rain, his speech distils as the dew. It is honey to the taste; milk, "spiritual and without guile," for the Lord's babes; strong, solid meat for full-grown men. Ah! the freedom it possesses and inspires! He who follows it walks at large in liberty; the prisoner of Christ shouts, "The word of God is not bound!" What greater treasure than God's word to God's church? "I have treasured up the words of his mouth more than my necessary food;" "more to be desired are they than fine gold," "more than thousands of gold and silver;" he who knows the worth of this word rejoices in it "as one that findeth great spoil." Yet as a sword it can smite, as a hammer it can break the rock in pieces, and as a searching fire purge and cleanse or burn and consume.

Still more striking is the testimony of Heb. iv., 12, where language is used so marvelous in its impersonation that many interpreters apply its phrases to the personal Word. Careful reading shows us that such application was not intended, yet what personal description could be more vivid than this: "The word of God is living and active, and sharper than any two-edged sword, and piercing to the dividing of soul and

spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart?" Living oracles, indeed, are these, a word that does not wither like the grass nor its glory fade as the flower of grass. It does not lie, as so many thoughtless, unspiritual readers imagine, lifeless, nerveless, inert, inoperative—a mere dead-letter. Not only does it hear as a living man, speak as a living guide, respond as a living friend, but it moves, searches, penetrates, quick to discern both the "thoughts"—the busy, anxious revolvings characteristic of active minds—and "intents," the settled modes of thinking and feeling, the whole mental labitudes of those who consult it. Pygmalion embraced a statue, and was delightedly surprised to find it glow with life and respond to his touch and ardent pressure. Many a time has the reader of the Bible, who seemed to himself only to be taking up a volume with lines of printed words, started to find how penetrating were those words, and how they searched him through and through. "Whoever made that book made me," said a Chinese teacher, who, himself a Confucianist, was reading the New Testament in Chinese, in order to teach the English missionary the language. Such is the testimony of the unbiased human heart. The Author of that book—One, though speaking by many voices—is the Author and Ruler of human life, who in his word describes, directs, rebukes, consoles, elevates the human nature which none but himself thoroughly knows, none but himself can abidingly satisfy, none but himself effectively save. Such a word cannot decay or wax old; it abides forever.

It should, therefore, be read and used as a living word, and by that we understand many things, of which the following may here be mentioned as examples:

I. Such a book is to be opened as a message from a living Lord. In what frame of mind and feeling does a man open the envelope which brings a letter from his best-beloved, a long-expected message from a distant country and an absent friend? In what mood of quick and tender expectation, of "attention" in its literal sense—the whole mind tense and eager to entertain and apprehend—of ready responsiveness to each detail of the story told, each loving message written out in fond words, or the heart's secret to be read only between the lines! No one who has loved and been severed from his loved one but knows the mood in which such a missive is opened. "What if this friend happen to be—God?" asks Robert Browning, using, in a remarkable poem, a similar illustration to set forth the meaning of God's apparent absence from us and communication with us as by letters only. What is to be said, however, of the professed believer in God who receives such a message from him with no quickening of the pulse, no heart-leap in response to the love of the absent Writer? How can a man read the Bible aright who, as Berridge says, "reads it like the title-deeds to another man's estate, or who sits down to it as a schoolboy to a task, a portion of which may, by industry, be cleared off to-day, and the rest left till tomorrow?" "I will stand upon my watch," says the true disciple and seer, "and set me upon the tower, and will look forth to see what he will speak with me." High upon the top of the tower that soars silently above the noisy, restless

movements and confusions of men below, the messenger stations himself to peer into the distance and gather the tidings which afterwards he is to deliver. Eagerly the prophet waits and watches, straining wistful eyes to see, anxious ears to hear, what the Lord will say to him, in him, through him. No seers we, yet we, too, may take our stand

"On the hills where prophets sit
Turning east their faces lit,
Thence the gladsome tidings bring
Of the sunlight's hastening."

There is a message still for all who, like the child Samuel, run when they are called—perhaps to Eli first, in ignorance, afterwards gladly to Eli's Lord, with the response of child-like faith, "Speak, Lord, for thy servant heareth."

2. If we open the book in a frame of humble and eager expectation of hearing God's voice, we shall expect the living Spirit to make ever new application of his own word. Christians have sometimes been accused of Bibliolatry. It is possible to treat the Bible as an idol, an object of worship which is really lifeless, if the letter of Scripture alone be revered. The remedy for such error is a clear realization of the work of the Holy Spirit. No "private interpretation" of individual or church can be allowed to petrify and fossilize that living truth which holy men of old spake because "moved" to do so by the Holy Spirit, and which he who "moved" men to write must "move" men to understand. He it is who makes the whole written word a living message, with new meaning, new bearings, new issues. He makes the biographies of Scripture to be lessons for all time, its histories to be full of suggestive parallels, its prophecies to be full of "springing and germinant accomplishments" in our own day, and, above all, shows the relation of every part to him of whom it is the Spirit's especial work to testify, and of whom it is written, "He shall glorify me." The Spirit uses the word to convince the world of sin, of righteousness, and of judgment; by its means he fulfills to all disciples the promise made to the apostles, "He shall bring to your remembrance all that I said unto you." He it is who gives to all the word the character which we name from himself *spiritual* truth, truth above the level of time and place, of condition and circumstance—universal, perennial, divine. For such teaching of the Spirit disciples must ever look; of such they must never stop short. Of them it must be true,

"Rapt they search the written word,
Till his very voice is heard;"

and only when that "very voice," audible to the ear of faith, makes the word to live, "future and past subsisting now," can the word be truly assimilated by the spirit and laid up in the heart.

3. It is characteristic of life to exhibit unity in variety. The higher the organism, the greater is the marvel of the one in the many, the many in the one. A reader who would profit devotionally by this quality of life, so marvelously displayed in the Bible, must make full use of the variety, and throughout the whole seek the unity. These books—extending over a period of some two thousand years, written by men separate in time, character, and position, as diverse as Solomon the king and Amos the herdsman, Moses the lawgiver and Peter the fisherman, in literary form exhibiting every variety of style and composition—are

yet one. One, not because bound up in the same covers, nor because they have been pronounced one by the Christian Church, and used as one by devout Christians for centuries, but because of the marvelous unity of subject which characterizes them, the unity of purpose which animates them, the unity of spirit which throughout pervades them. * * * *

4. If the word is living, it has manifold bearings upon the life which is breathing and palpitating within and around us. Life may be recognized by its relations with life. The stone cannot respond to the embrace of the lichen which dots its surface with specks of living green, or the ivy which twines its clinging arms about it, or the butterfly which lights for a moment upon its surface and is gone. Life alone can respond to life; and that which meets, explains, embraces, uplifts, and in a thousand ways inspires and vivifies the manifold human life, of which we form a part, is living indeed. The reader of Scripture, then, who believes in "the living word" will search in all his reading for such signs of life. He will ask in every chapter, and on turning every page, what are its living relations with the throbbing life in the midst of which he moves—personal, family, social, ecclesiastical, national. The fresh answer, which every day he cannot fail to find, will be to him a new evidence of an old truth. The light is very old, but each morning is very new; and God's word, like his mercies, is "new every morning." The true disciple knows why—"Great is his faithfulness."

FOREIGN DEPARTMENT.

VENEZUELA.—On a recent visit to Villa de Cura, Mr. Aviles, one of the Society's colporteurs, sold in five days 42 Bibles, 24 Testaments, and 37 Portions. The interest of the people appears to have been promoted by a printed handbill, issued by the *padre*, warning them against a seller of "corrupt" Bibles not authorized by the church.

INDIFFERENCE AND HOSTILITY.

The work of Bible societies in promoting the circulation of the Holy Scriptures in other lands—Christian, Mohammedan, and pagan—is impeded at almost every point by the reluctance of the nations to receive the gift that is proffered them. The Church of Rome, wherever it is dominant, discourages the reading of the Scriptures by the faithful, condemns as corrupt all editions which are not annotated by the church and issued with ecclesiastical sanction, anathematizes all who buy or read "Protestant" Bibles, and so far as possible secures the arrest of Bible colporteurs and the confiscation of their books. In the Levant, the Moslem power, alert to protect the followers of the prophet from apostasy and jealous of the growing intelligence and prosperity of its Christian subjects, throws innumerable impediments in the way of the sale of Bibles which its own censors have stamped with their approval, and laughs at every protest and demand for indemnity. In a recent letter Mr. Bowen writes:

A colporteur has just been sent as a prisoner from Afion Kara Hissar to Constantinople. We are not permitted to have any communication with him, nor have they been willing to give us the slightest information as to the nature of the charge against him, and as to the whereabouts of our books we are in total ignorance. This makes two recent cases which call for immediate settlement.

In Japan the surroundings have greatly changed since Dr. Hepburn kept in reserve for thirteen years a Bible which was sent out as a present for the Mikado, and it may be truly said that the word of God has had free course and been glorified; but the anti-foreign sentiment there is still rife which despises Christian missionaries and the books of their religion and confidently proposes the expulsion of all foreigners from the land.

In China the conceit of the educated and dominant classes is such as to relieve them from all fear that a foreign religion can make headway against their own traditional beliefs, and the Bible colporteur encounters indifference rather than official hostility; but this supercilious tolerance of foreigners as an unavoidable evil may easily become direct antagonism under the provocations to which the Chinese are subjected in the United States.

The fact is that the Bible societies are offering to the nations a book which is above all price and which is necessary for their enlightenment respecting truth and duty, and they despise the gift, loving darkness rather than light because their deeds are evil. None the less is it the duty of the Christian nations to "hold forth the word of life," and offer to all mankind the law of God and the gospel of Jesus Christ as contained in the Scriptures of the Old and New Testaments, which are able to make men wise unto salvation through faith in Christ Jesus.

SIAM.

BANGKOK, September 21st, 1893.

Last Saturday, the 16th, was a memorable day in the history of our work in Siam. The printing, that day, of copies of the Song of Solomon enabled us for the first time to bind the entire Holy Scriptures in a single volume. As some parts of the Bible were formerly printed in 8vo and some in 12mo, it was not possible to bind them together. It comforts my heart that we are able to do so now.

At Cheung Mai the printing of either the Psalms or the Acts is about to begin.

As to French affairs, it is quiet here now, but no one can tell what a day may bring forth.

I am yours fraternally,

JOHN CARRINGTON.

A LETTER was recently delivered at the Bible House which bore the following direction: "Mir Giovanni Diodati, Societa Biblica Americana. Italian Nonp. 32mo. New York City."

The name was not recognized as belonging to any

person employed in the building, but could readily be identified as that of an eminent Italian divine who lived three hundred years ago, and whose translation of the Holy Bible into his native tongue was printed in 1607. His name happens to appear on the title-page of an Italian Testament published by the Society, and the writer of the letter, who had a copy of that book and desired to obtain the entire Bible, sought to accomplish the purpose by writing to the translator and affixing the Society's imprint to make sure of its reaching its destination.

JAPAN.

Mr. Loomis writes:

I am increasing the number of colporteurs as fast as suitable men can be found and circumstances admit. But the state of the country is going from bad to worse. Hitherto the influence of the anti-foreign feeling has been local, and some parts of the country were but little affected by it, but now the cry, "Japan for the Japanese," is rapidly becoming national, and the results are apparent in all departments of Christian effort.

The one thing above all others in which Japanese pride themselves is their loyalty. Every party in the country professes, first of all, its reverence for the emperor, and then its one supreme purpose to increase the glory and prosperity of Japan. And so the opponents of Christianity take up the cry that the Christians are disloyal, and the charge, though without foundation, does affect the minds of the people, and to some extent hinders the progress of the gospel.

This hostile spirit is assuming such proportions as to become serious, and if it is not in some way checked it may lead to most unfortunate results. A few days ago a foreigner was chased through the streets of Yokohama by a howling mob, and his life was probably saved by his taking refuge in a grocery store. Missionaries in the interior have frequently been insulted, and in some cases assaulted on the streets.

You must therefore not be disappointed if the circulation of the Scriptures does not increase as rapidly as may have been expected. I am by no means discouraged, and propose to push the sale of the Scriptures just as far as it can wisely or successfully be done. There is much to encourage us still, and continued evidence that the Lord does bless his truth wherever it is made known.

JAPAN.

Mr. Loomis writes, under date of October 6th, 1893:

The Anti-mixed-Residence agitation is growing rapidly. A society has just been formed in Tokyo called the "Great Japan Union," with a membership extending over the whole country, and with the sole object of securing the exclusion of foreigners from the country. At a meeting held in Tokyo on the 2d instant there was an audience of about two thousand persons. Among the leaders in this movement are several members of the diet. The former president of the Imperial University is identified with it. An-

other advocate of exclusion is Prof. Inouye, of the same institution, who has recently published an article in which he claims that the Japanese are an inferior race, and therefore unable to compete with foreigners. He is also using his pen and influence in opposition to Christianity in writings which have a large circulation.

The latest edition of the Pocket Testament is one of the most popular things that we have yet published, and is having a large sale. The issues thus far are 4,162 copies, and the demand is still unsupplied.

HUMILITY AND ZEAL.

OKAYAMA, Japan, Sept. 21st, 1893.

Have I ever written you that the new Bible-seller at Tamashima is the young man who was so anxious to learn about Christianity that he sold his clothes, except a single suit, in order to buy Dr. Learned's commentaries? He is still a faithful student of the Scriptures and a devoted Christian worker.

Last summer, on the day of a heathen festival, he set his stand near a busy street and began to sell Bibles and preach. Several rude fellows in the crowd attacked him and upset his stand, and one of them struck him a hard blow on the head. The desperado was arrested and Mr. Yamashta, the Bible-seller, was summoned as a witness against him. He declined to testify, saying he had no charge to make, and was willing to suffer violence for the cause of Christ. He also stated that the attack was made in ignorance of his peaceful intentions and of the gospel he was telling, and that, if need be, he was ready to suffer as his Master had done before him. His words made such a profound impression on all who heard them that the ringleader would have been discharged on the spot had it not been for the testimony of two policemen who had seen the whole proceeding.

Mr. Yamashta is a plucky, patient, persevering worker, and is doing much good. The evangelist at Tamashima speaks in the warmest terms of him.

J. H. P.

BRAZIL.

Dispatches to the newspapers from Brazil received about the middle of October announced that in the bombardment of Rio de Janeiro the premises of the American Bible Society in that city had been wrecked. From subsequent communications it appears that on the morning of October 5th a shell from one of the vessels in the harbor struck the roof of the building in which are the rooms occupied by the Society's Agent as a depository and office, as well as the rooms of the Young Men's Christian Association; but the amount of the damage done is not stated. Some days before, on the 19th of September, Mr. Tucker had written as follows:

I suppose that you have seen telegraphic news of the revolution in Rio. I send you a copy of the *Rio News*, that you may have a clear account of the movement. Since it was written four of the vessels in the hands of the revolutionists have forced their way out of the bay, and are said to be on their way down south, where they will join with the revolutionists of Rio

Grand do Sul, and probably set up a provisional government. If this be true, our troubles are just beginning, and we may be for a long time in a civil war. There has already been considerable destruction of life and property in the few engagements between the army and the navy. We are living near the bay, and have seen and heard much of the firing between the forces, but as yet we have escaped the shot and shell. Many in our neighborhood have moved away, but we are still disposed to stay at our posts until we are forced to leave. All business has been suspended for several days, but to-day something is being done in the way of opening, and I hope to dispatch some books to colporteurs to-morrow. I must get books and money to them as best I can, but I fear that our work will be much hindered by these troubles.

As I see it, the question is between the army and the navy, which shall rule the country. Civilians, as a rule, seem to have very little interest in the politics of the country. Perhaps the best solution of the trouble would be for them to elect a civilian to the presidency, and let the army and navy retire to their proper positions in a republic, leaving the government largely in the hands of civilians.

FRUIT.

Mr. Tucker writes from Brazil:

One of our colporteurs recently made a trip through a section where we traveled in 1889, and found most encouraging results of the work that was done at that time. In one place he found a number of people who had been meeting to read and study the Bible, and who begged him to send a preacher to explain the truth more fully to them. He met a man who had just returned from a visit to relatives living a long way off, near the San Francisco River, and who reported that the people had all become Protestants, and were meeting at stated times for social worship and the study of the Bible. On a part of the journey the colporteur was accompanied by two preachers, who went to visit several towns, where they baptized a number of persons and organized small societies. This work is, in large measure, the fruit of the distribution of the Scriptures by our colporteurs.

WHAT ONE COPY OF THE NEW TESTAMENT ACCOMPLISHED.

Some years ago, Rangel visited Santa Cruz do Rio Pardo, but found no one desirous of possessing the word of God. After much persuasion, he induced one woman to buy a new Testament. He offered some tracts to the husband, who would have refused, but the wife urged him to take them, so as not to seem rude. This woman, after a few months, found the Saviour, but the man continued indifferent, refusing to read the Bible. One day, as she was sitting in her hammock, reading her Testament, her husband came and sat down by her. She read aloud for a while, and then, saying that she must go to see about something, handed him the book. She went to her room, and remained there, pleading for his conversion, while he continued reading for several hours, declaring as he closed the book, that he was convinced, and, as his after-life showed, converted.

This man—a self-taught physician—had, on account of his intelligence, good judgment, and pleasing manners, long been one of the most influential men of the community. After his conversion, whenever called to visit a sick person, he would, before inquiring into the symptoms, first read a chapter of the Bible, saying that it was important to cure the soul before doing anything for the body, and that Christ was the great physician of the body as well as of the soul. Since following his system he has had remarkable success in the treatment of all kinds of disease.

The daily testimony of this man and his wife, together with their earnest efforts to spread the knowledge of the gospel, resulted in the establishment of a church, of which the first thirty-nine members were gathered within two years. In 1889, the membership was seventy-one. In one trip through the district in which this church lies, Sr. Braga received fifty-eight persons into communion. Do missions pay?—*Elizabeth Day Howells, in the Woman's Work for Woman.*

THE STORY OF A PROTESTANT CHURCH IN BRAZIL.

An interesting church of seventy members has been gathered, within the last few years, in a Brazilian village two or three hundred miles southwest of the capital, Rio de Janeiro. The solitary Protestant in this Roman Catholic place, a man called Antonio, was one day reading his Bible in his own house, when a neighbor came in, a man noted for a quarrelsome temper. Antonio persuaded him to listen to a passage from one of the Gospels. When he stopped reading, his neighbor bade him go on. "That is a book," he said, "I ought to have heard long ago, and then I should have been a different man." He sat listening for hours. He returned in a few days and listened to the Bible through a whole day.

Mr. Chamberlain and Mr. Symonton, of the American Presbyterian Mission, soon after visited Antonio, in the course of a mission tour, and he sent them to see this inquirer. When they went to his house he kept asking them questions the whole day about the gospel, and he told them that he had been like a man in a dense Brazilian forest, where the darkness was intense and a terrible tempest was raging, and he had to give himself up for lost, till that day when he first heard the Bible read, when the heavens seemed to open and the darkness cleared away, and he had great joy.

An intimate friend of this man, Henrique by name, hearing that he was turning Protestant, said he was bad enough before, but that now he was going entirely to the devil. So he went to expostulate with him, and said: "What is this I hear about your becoming a Protestant?" The other answered: "I don't know what a Protestant is, but I will tell you what I have heard read in a book called the Bible." The complete change in the man's manner, from passionate quarreling to calmness and gentleness, so impressed Henrique that he determined to know more about this wonderful book; so he went to the priest to inquire about it. When the priest told him it was the word of God, he said: "How is it, then, that I have never heard it before? Nor did my father, I suppose, for he never taught me. I will get one and

read it." At this the *padre* laughed, for he knew that the man could not read, and told him so. "Then," said Henriques, "I will learn to read." At this the *padre* laughed still more.

But Henrique was determined, and, though he was even then advanced in years, he went at once and engaged a man to come and live with him and teach him and his sons to read. First the old man, and then, one by one, his whole family, gave their hearts to God; and from these three Christian houses the light spread, till now there is an earnest Protestant church where there used to be popish darkness.

"Our friend Henrique," writes a missionary who visited the place two or three months ago, "who once, when he heard of the missionaries, declared that if they came inside his gate he would set his dogs at them, is now an elder of the church, and known by all to be a man who walks with God. It would be difficult to find a more charming old Christian. His prayer that Sunday evening, at family worship in that crowded room, I shall never forget—it was such a fervent pouring forth of thanks to God for the gift of our Saviour, and such an earnest petition for the presence of his Holy Spirit."—*The Presbyterian.*

THEY MUST NOT READ IT, EVEN WITH NOTES.

The persistent opposition of many priests of the Church of Rome to the circulation of the Bible among their people is one of the things to be expected in all countries where that church is paramount. It is shown sometimes in direct debate, sometimes in anathemas from the pulpit, sometimes in the seizure and destruction of books which have found their way into the hands of the people. Extracts from the letters of the Rev. James Dick, who died in Ceara, Brazil, in 1892, have lately been published in *The Missionary*, narrating experiences which he had in common with many others, in the attempt to make known more widely, through the printed page, the story of the love of Jesus Christ.

In a letter dated June 8th, 1891, he says:

Toward the end of the last year, when I was out one day selling Bibles, I entered a house, and began to speak about the books I had to sell, and about the gospel. The woman in the house had never heard the story of Jesus before, knowing nothing but the Virgin Mary, the saints, etc. She became much interested, but had difficulty about understanding the gospel. She often said, "Well, if that is true, why don't the priests know it and teach it, and why has it not been told before now?" On my second visit, she bought a New Testament, which she read almost through, and liked very much. The other week I visited her again, taking with me our native elder. She said that one day the priest had come in while she was reading the New Testament, and she showed it to him, and asked him what he thought about it. He looked at it, and told her that it did not speak of extreme unction, and was mixed with falsehoods, and that therefore she must on no account read it. He then and there tore the Testament to pieces before her eyes, and carried the fragments away, refusing to

leave even the boards of the back. He knew as well as I that he was telling her a falsehood.

A few days later I went to this priest's house, taking with me a Testament just like that which he had torn to pieces. I told him that I had heard that he had done so and so, and asked him if it were true or not. He said "Yes." Taking the New Testament I had with me and handing it to him, I said, "Here is a New Testament; just like the one the woman had, will you kindly show me which parts are false?" He took the book, saying that he had not examined it. He looked up certain passages and compared them with several of his translations but of course, found no difference. He then said, "I have not examined all this book, but it has not the authorized notes, nor the authority of the archbishop attached to it, and that is a satisfactory objection." I replied that "I knew that it did not have the notes, but that does not make the text false; that the notes were not written by the apostles, and wanting these does not prove the book to be false." "But I used the word false in that sense," said the priest. "But you must use language that is well understood by the people. To say that a book is false when it only wants some explanatory notes by other men is misleading, and not true." "Our people," the priest replied, "must not read a book without our notes." "Very well," rejoined Mr. Dick, "why don't you give or sell them the Testament with your notes? We should like it very much. Why don't you, for example, give that one in your hand to the woman in exchange for the one you took from her?" "No, no," said the priest; "they must not read it, even with notes. They cannot understand the Bible. They must follow only what they are taught in the church. Do you see all these books (pointing to a long row of commentaries, etc.)? It is necessary to study all those, to understand this book," (the Testament). "No, sir; I know many poor, ignorant people who understand the spirit of this book better than many learned men. I know why you will not allow the people to study the words of Jesus and his apostles. As soon as a person studies these he sees that the Church of Rome is not in accord with them, and he leaves the church." "I have no time to discuss—don't wish to discuss—must go to dinner," the priest replied. "Very well; my point was this: you said the Testament was false when you meant only that it had not the notes of the priests. You must use better language." "Such books we cannot allow, and whenever and wherever I find them, I will destroy them." "And I will sell them again," said Mr. Dick. "I understand your position. I occupy a different one; let us each go on in his own way until that day when we have to appear before the Lord. Then we shall know who is right."

NEWS FROM COLPORTEURS IN THE LEVANT.

In the Rodosto district the colporteur continues to experience considerable variety of treatment at the hands of ecclesiastics. In one village he received very cordial and friendly treatment from a priest who on a former visit had bitterly opposed him. In another village the priest acted to his face as a friend, but secretly gave orders to the people that they should

not buy "the Protestant books." In still another village the priest was a man of excellent character. Once, when a villager was objecting to the colporteur's books on the ground that they had not the seal of the patriarch, and that they had been printed on a Protestant press, this priest, happening to be near at hand, inquired of the man whether his object was to read the permit of the patriarchate and the name of the printer, or the contents of the book itself, and added that if it were the contents he desired to read, he would find them the same with the contents of the Bible of his own community. In the same village the school-teacher urged his pupils to purchase, and the consequence was the sale of some twenty-five copies to those pupils.

In the Kutaya district the colporteur found himself one Friday in a Turkish village. The people treated him with much respect, and displayed much interest in his books. He read to them the story of Joseph, and they became so much interested that they begged their imam to buy a Bible and read it to them during the long winter evenings. He plead poverty as his excuse, but another villager brought some eggs, which he gave in exchange for a cheap Testament.

A colporteur not far from Constantinople reports men of means refusing to buy the Bible on the ground that "We are already sinners, and we do not wish to make matters worse by reading the Bible, where we shall find our sins severely condemned." This same colporteur one day found himself in a village where he encountered harsh treatment from a Turk of considerable self-importance, who insisted that Hohannes, the colporteur, should not enter the village, but go elsewhere. At that late hour it was impracticable to go further, and so Hohannes declined to accept the suggestion of the Turk, who thereupon became greatly enraged, and began to curse and threaten him with a flogging. A Greek grocer, seeing what was going on, and fearing violence would be done to the colporteur, kindly invited him to his own house. There both the grocer and his wife made many inquiries about the Bible, and Hohannes read and explained to them various passages from the New Testament, to which they listened with close attention. Soon after, a mob of Turks surrounded the house, one of whom, the owner of the shop, knocked at the door, and demanded the key. "As you," he said, "have received into your house a man whom we dislike, we will hereafter have nothing to do with you." "Very well," the man replied, "I prefer to give up your work rather than let this man go and lodge in the coffee-shops, where I know you will annoy him; here is your key." After they had gone, Hohannes said, "I had better go and spend the night in a coffee-shop; I do not want you to lose your position on my account, especially as you have a family to support." As they were conversing, a crowd of Turks gathered again about the house, crying out that they would not allow the colporteur to remain in the house; and he was finally obliged to go to the coffee-shop, where he passed a very uncomfortable night. In the morning the Turks would not permit him to sell any books, even to two Greeks who desired to buy; so he decided to hire a horse and leave. But the Turks had ordered all the muleteers that they should take him to a certain place and there deliver him to the police. This was done,

but the police officer happening to be an old acquaintance, he was immediately given his freedom, and went about his work. This colporteur, in the district which he is now canvassing, within easy reach of the capital, finds the most distressing poverty he has ever seen anywhere. He meets with men going about naked, even in the cool fall weather, and so hungry at times that they gather eagerly about any one eating a meagre lunch, and eye him with covetous glances.

Here in Constantinople, on a certain street, a colporteur had spread open his books in a window, and among them was an Armenian volume, which he presumed to be some part of the Bible, though, as he could not read the language, he did not know what part it was. He noticed that an Armenian passed every day, apparently going to his work, and returned every evening dirty and drunk. One morning this man stopped at the window as usual, but, after reading a few moments, his face was flushed with apparent indignation, and he asked the colporteur what book that was. He was told it was the Bible. But this seemed to enrage the man, who insisted that it could not be the Bible. Then the colporteur was somewhat disturbed, as he could not read the Armenian, and could not say with absolute certainty that the book in question was the Bible; and so he called in an Armenian from a neighboring shop, who read it and said, "Yes, it is the book of Proverbs." But the man still insisted that it was not the Bible, and went his way. In the evening, as he came back, the colporteur noticed that his clothes were clean and that he was not intoxicated. But he would not look at the colporteur, or recognize him in any way. And day after day, as he passed the shop, he carefully avoided the colporteur, and would not stop again to read. This continued for several weeks, the noticeable thing being that the man was not again seen intoxicated, and it was understood that he had given up the use of intoxicating drink. The words which had caught his eye, and so enraged and afterwards apparently reformed him, were these: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Proverbs xx., 1.)

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ILLINOIS.—The auxiliaries reporting for September are two, viz., Clay and Madison Counties.

Madison County Bible Society is in an excellent condition. The towns in the county have flourishing branch societies for the most part, and the work is well cared for from year to year. The county was thoroughly canvassed and supplied a few years ago. The Sabbath schools in the county respond with collections in many instances.

The month of September was a very busy one, largely taken up in visiting different conferences in various parts of the State.

INDIANA.—The month of September was largely given to annual conferences, and in looking after the interests of the Society in these bodies. The amount of cash reported was in advance of former years. The

reports of resolutions adopted evinced confidence and appreciation, and a determination to improve upon anything yet done.

KANSAS.—The first Sunday of the month of September was spent at Lawrence, with the Douglas County Auxiliary. I preached in the morning in the United Presbyterian Church, spoke in the afternoon to a men's meeting at the Young Men's Christian Association, and addressed a large union meeting in the Methodist Episcopal Church at night. This auxiliary is well organized, and is doing good work.

The second Sunday, September 10th, was spent at Olathe, with the Johnson County Auxiliary. The union meeting at night in the Methodist Episcopal Church was largely attended, and the churches of the city of Olathe were well represented. I delivered a full address upon the organization and work of the American Bible Society. On Monday morning I addressed, by invitation, the preachers' meeting of Olathe.

The third Sunday of the month was spent at Chetopa, with the Chetopa Auxiliary. I preached in the morning in the Methodist Episcopal Church, and held a union meeting in the same church at night, all the churches of the city co-operating.

KENTUCKY AND TENNESSEE.—During the month I visited the West Virginia Conference of the Methodist Episcopal Church, South, which met in Ashland, Ky. I was well received. On the 13th of the month I met my own conference at Maysville, where, of course, I was well received. I met the presbytery of the Cumberland Presbyterian Church in this place.

Since I last reported, the canvass of the following counties has been completed: Bourbon, Gallatin, and Nicholas Counties, all in Kentucky, by auxiliaries; and McNairy and Chester Counties in Tennessee, and Elliott County, Ky., by the Parent Society.

MICHIGAN AND WISCONSIN.—The church collections that have come in this month (September) have been more gratifying than we expected, and have added over a thousand dollars to the funds of the Parent Society for its general work of benevolence. This encouraging outcome may be traced, in part at least, to the interest that has been awakened by the distribution of Bibles among the children in the Sunday schools.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—I have travelled 1,215 miles in official work during September, visiting churches, Bible societies and committees, and pastors. My tours have taken me into all the counties of Delaware, and nine counties of New Jersey. Almost everywhere I have been cheered by evidences of increasing interest in the Bible cause.

September 10th I preached to good congregations in the Methodist Episcopal Churches at Newport and Stanton, Del. The following Sabbath I spent with the churches of Georgetown and Millsboro, in the same State. The last Sabbath of the month was spent with the Reformed Church of Holmdel, N. J. This congregation is constant in its devotion to the American Bible Society, and, in addition to the large gifts from the church, the Sabbath school makes a generous offering this year for the children's fund.

The Somerset and Warren County Auxiliaries have

held their annual meetings during the month. The reports at both meetings indicated good work. The receipts in Warren County were about twenty-five per cent in advance of last year.

NEW YORK.—The month of September has been fully occupied, and churches have been visited every Sabbath, and contributions made by all of them. Much time has been given to visitation of pastors and churches in Chenango County, with encouraging results. That auxiliary will hold a meeting in a short time, when an effort will be made to increase the interest in Bible work in that county.

Oneida County Auxiliary has now on the field a canvassing agent, who is reported to be doing efficient work.

Eight towns of Rensselaer County have been canvassed by Rev. E. A. Merick, and his report shows the average rate of destitution in these towns to be one in twelve and a half of the families visited. In one of these towns the ratio was one in seven.

By vote of Columbia County Auxiliary, a transfer of \$2,000 has been made from book to donation account, in favor of the American Bible Society.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—I devoted the month of September to the Bible work in Montana.

Sunday, the 24th, was given to Great Falls. I occupied the pulpit of the Presbyterian Church in the morning. The annual meeting of the Northern Montana Bible Society was held at the Court House in Great Falls on Sunday evening, the 24th, the Presbyterian, Baptist, Congregationalist, and Methodist Churches uniting in the services. Rev. Mr. Anderson, Rev. Mr. Bennett, and your District Superintendent, delivered addresses. The First Bible Society of Montana held its annual meeting at the Methodist Episcopal Church, South, in Helena, on Tuesday evening, the 26th. The Missoula County held its annual meeting at Missoula on Friday, the 29th.

Notwithstanding the depression in business, a fair degree of success has attended the Bible Society work in Montana.

PENNSYLVANIA BIBLE SOCIETY.

The Rev. William M. Baum, D.D., of the Lutheran Church, has recently been elected president of this society, to succeed the late Dr. Dales.

The last annual report of the society states that its colporteurs had visited 5,639 families, of which 556 were destitute, and adds:

The proportion of families destitute of a Bible is largely above the average. This is explained by the great destruction of homes through flood and fire at Oil City and Titusville, and the consequent loss of Bibles. Yet even in other regions there were distinct reasons given for exploration and supply. Of Huntingdon County one colporteur wrote: "In a radius of half a mile there were seven families without the Scriptures." From Westmoreland County another wrote: "In a small village of two dozen houses I found twelve families without a Bible." Another writes from Clearfield County concerning the Polish and Swedish immigrants found there: "Their eyes would sparkle with joy as the Bible in their native

language greeted their eyes." One poor Swedish lady, her baby dying and she herself very sick, said: "I like to have; no can pay." "I then," said the colporteur, "told her that I would give her one. She arose from her pillow, grasped my hand, and tears streamed down her cheeks, thus telling her gratitude better than she could in words." It is this kind of work that justifies our seeking out the poor in remote districts. They need us most.

VIRGINIA BIBLE SOCIETY.

Eighty years ago this society was organized; its object, as declared then, and reiterated numbers of times since, was to publish and circulate at the lowest possible cost the Holy Scriptures, of the general accepted version, without note or comment, to those who can buy, at cost prices; and to the appreciative who are unable to buy, without price. The object of the society commends itself to the hearty co-operation of every one who believes the Bible to be the word of God.

Your board of managers have continued to use its best endeavors, with the funds placed at its disposal, to carry out the plan and object of the society. The board has tried to secure the co-operation of all Christian people of every denomination. We are sorry that some have practically held aloof from us, although all express hearty approval of the object of the society, and profess to be its friends. We rejoice, however, in being able to say our present board represents five different denominations. When we remember that the whole Christian world is dependent on the American and British Bible Societies for the supply of all the Bibles used in their mission work, both domestic and foreign, and that our society is auxiliary to the American Bible Society for this State, it does seem that all lovers of the Book would unite to make this State work a glorious success.

There are many families in our State who have not the Bible, and we have had numbers of appeals for help from sections of the State where the applicants say that there are no Bibles for sale in their counties. We are aiming to occupy every such field, either by engaging an active agent, or by placing a small deposit of Bibles in the hands of some reliable person who will take an interest in supplying the neighborhoods at cost prices. The destitution, from the best information we can get, is very varied; in some parts of the State, we are told, about from one-fifth to one-third of the people have not the Bible; in other sections, we are told, one-tenth have it not. To meet this destitution, we are employing reliable men or women to go from house to house, when the proper persons to do such work can be found. We are also co-operating with the colportage boards of the different churches, by supplying them with all the Bibles and Testaments that they can use in their work at less than cost prices, to help them pay the expense of their colporteurs.

We are also doing what we can to get Sunday schools to see the importance of placing in the hands of every child a Bible, to call and have for its own. In doing this work we have learned that in many schools the use of the Bible as a volume has been ignored. This ought not so to be. We should edu-

cate the people to search the Scriptures; and while we would not say aught against the present system of Sunday school lessons, we must deplore anything that will tend to educate our children out of the habit of searching for the truth out of the *Book itself*.

We have sent books to various sections of the State, and are constantly finding new doors opening for us to enter. The greatest hindrance is the want of funds to sustain the enlargement of the usefulness of the society. Our contributions this year are a little in excess of the last, and we gratefully acknowledge the same, and will publish a list of contributions in our Annual. We have continued to relieve destitution by sale when possible, and in no case have we refused to give where it was thought the gift would be properly used. We have supplied Bibles for the use of a number of jails when we could make arrangements for safe keeping of the books, to be frequently loaned to all prisoners who will read them; also to our State penitentiary, and other institutions for the unfortunate who were unable to buy. Thus the seeds of truth have been sown, which we hope will bring forth fruit unto eternal life, remembering our Lord has said, "My word shall not return unto me void."

The total sales have been 10,361 volumes, of the value of \$4,265 78; gratuitous, 289 volumes, of the value of \$74 73; total circulation, 10,650 volumes, of the value of \$4,340 51.

We have received in donations from all sources, churches and individuals, \$1,565 38.

MISCELLANEOUS.

AN EDITOR'S APPRECIATION OF THE ENGLISH BIBLE.

In a recent lecture on "Journalism," at Union College, the veteran editor of *The Sun*, Mr. Charles A. Dana, emphasized the importance of the study of style, and gave the following testimony concerning the value of the Bible to journalists:

The next point to be attended to is this: What books ought you to read? There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation, and professional use, for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation; none which you open with such confidence and lay down with such reverence: there is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for

a cause, so much as the right passage of Holy Scripture?

A CHAPTER OF EARLY HISTORY.

The recently-published memoir of Judge William Jay, by Mr. Bayard Tuckerman, recalls some early events in the history of the Bible Society, when its organization and work were imperilled by controversy, and it was a matter of doubt whether all denominations of Christians could stand shoulder to shoulder upon the broad platform of the Society.

Mr. Tuckerman's account of the part taken by Mr. Jay in the organization of the Society, and in the discussions which ensued, is as follows:

An interesting incident in this early period of his life was the part which he bore in founding the American Bible Society, in organizing its machinery for the immense work it had to perform, and in vindicating the principles of the Society against the attacks of the opposing party in his own church. In this struggle Jay proved the independence of character and courage of conviction which afterwards distinguished him through the seemingly hopeless years of antislavery effort. The general distribution of Bibles in our day makes it difficult to appreciate the limited supply, the high cost, and the consequent rarity of the Bible when this Society began its work.

The High-Church party in New York were opposed to the association of Episcopalians with other Christians to circulate the Bible, and opposed even to the distribution of the Bible unless accompanied by the prayer-book as an interpreter. In these views they were vigorously supported by their distinguished leader, Bishop John Henry Hobart. Jay, who had inherited with his Huguenot blood a faith in the Bible not to be restrained by ecclesiastical assumption, was an officer of the Westchester Bible Society, and deeply interested in the work. On the appearance of a pastoral letter from Bishop Hobart, in which the High-Church views were expressed, he published a pamphlet showing that it was "the interest and duty of Episcopalians to unite with their fellow-Christians of all denominations in spreading the knowledge of the word of God." This pamphlet brought him into an active conflict with the eminent bishop, which lasted many years, and taught him that a philanthropic cause, even so plainly meritorious, was not to be carried on without the opposition of powerful conservative interests.

Convinced that a national society could accomplish more than the local and scattered State Bible societies, Jay published a pamphlet in 1816 which showed the imperative importance of the work, and urged united action. At the same time the venerable Elias Boudinot, of New Jersey, was exerting himself to the same end. When he received a letter from Jay enclosing the pamphlet, he thus welcomed his youthful ally: "These precious moments I have devoted to a full consideration of one of the greatest and most interesting subjects that has ever concerned the children of men. Weak and feeble, and scarcely able to think or write, my efforts promised but little in the cause, when your welcome and unexpected letter was brought in. My drooping spirits were raised,

and my mind greatly revived. I could not help giving glory to God for the great encouragement afforded me to press on in this glorious cause, when I thus beheld his special mercy in raising up so powerful a support in this joyous work and labor of love."

In the same year the American Bible Society was formed, with the assistance of the best names in the country. Elias Boudinot was chosen President, with John Jay and Matthew Clarkson, a gallant officer of the Revolution, as Vice-Presidents. Others on the roll were: John Langdon, the statesman of New Hampshire; William Gray, the eminent merchant of Boston; the scholarly John Cotton Smith, of Connecticut, with the blood of the Cottons and Mathers of colonial history; William Tighlman, the jurist of Pennsylvania; William Wirt and Bushrod Washington, of Virginia; Charles Cotesworth Pinckney, of South Carolina; Governor Worthington, of Ohio; John Bolton, of Georgia; Felix Grundy, of Tennessee; and of New York: Dr. John B. Romeyn; Colonel Richard Varick, Washington's aide; Daniel D. Tompkins, the governor who obtained the abolition of slavery in the State; John Pintard, John Aspinwall, Jeremiah Evarts, Frederick de Peyster, George Griffin, DeWitt Clinton, the Patroon Stephen Van Rensselaer, and Colonel Henry Rutgers.

Notwithstanding the honorable support given to the Society, it had to resist a carefully-organized assault on the part of Bishop Hobart and an influential portion of his clergy, aimed at the vital principle on which the success of the movement depended—the cordial union of all Christians. Jay's previous training in the same field of controversy, his staunch devotion at once to his cause and to his church, designated him as the proper person to carry on, in behalf of the Society, the war of letters and pamphlets which ensued. Although pitted against an adversary to whom age, experience, and station gave great advantages, he acquitted himself with credit, displaying literary and reasoning powers which were soon to exert a potent effect upon the great moral issue of our time.

MISSIONARY ACHIEVEMENTS.

The mastering of languages, their reduction to writing, and the construction of a working grammatical system, so that they are ready for literary use both in the hands of the author and the printer, has been one of the most brilliant intellectual triumphs of missions. During the century many languages that were hitherto beyond the reach of pen or type have been brought into literary being; and the first, as also the most sacred, use to which these linguistic creations have been put is to make them the medium of transmitting the thoughts of God to the minds and hearts of his children. But aside from the languages which have been born again to this high service, the great existing languages of the earth have been made the medium of a choice and affluent contribution of religious and educational literature to nations that were almost utterly destitute of the literary riches of the gospel or the higher moral instruction of Christianity. At the beginning of the century—a fact which will bear repetition—the Bible translations numbered 47; at the present time the entire Bible is found in 90

languages; and the New Testament, or portions of the Bible, are found in 230 additional languages, making a total of 320 full or partial translations of the Scriptures at present in existence. In connection with foreign missions there are many presses, or publication houses, issuing at the present date hundreds of thousands of volumes annually, representing an annual total of many millions of pages printed. Newspapers, periodicals, and tracts, are issued under mission auspices in every language through which mission work is conducted.—*Dr. Dennis, in Foreign Missions After a Century.*

REVERENCE FOR THE BIBLE.

The new version of the Modern Syriac Scriptures has been awaited with eager interest on the part of the whole Syriac-speaking people, from Oroomiah to Mesopotamia. Their great reverence for the word of God has been alluded to. Among all the Oriental churches, they have this trait in an exceptional degree. When an English missionary chanced to pass through their country some sixty-five years ago, before light and help had dawned upon them from America, their first request was that English Christians would send them a supply of Bibles for their church services. This love of God's word had held them through the ages to a simpler, purer faith, against the tide of vain traditions and corruptions which has swept so many others of the Oriental churches from their ancient fastenings. We cannot but pray that the new volume may help to anchor their faith in Christ as the only Saviour.—*Dr. Labaree, in The Church at Home and Abroad.*

THERE are men who will read a chapter in the Bible in such a way that it will seem like a new revelation. Persons will hear a Psalm read and say, "I never knew that was in the Bible;" and yet they have doubtless read it again and again, but not with a distinct understanding of the words, nor a grasp of the ideas contained in them. If men will read the Bible till their souls are full of its light, and blessedness, and beauty, and then unfold it, putting the meaning of its sentences, perhaps, into simpler and more modern phraseology, illustrating it by parable, comparison, and anecdote, they will soon bring the word of God to the notice and understanding of men, and it will prove to be to them the power of God to the salvation of the soul. A chapter thus expounded becomes the permanent possession of the hearer. He treasures it in his memory; he repeats it to others; he finds in it a blessing for himself, and makes it a blessing to many.—*The Bible Reader.*

BIBLE SOCIETY RECORD.

NEW YORK, November 16th, 1893.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 2d, 1893, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious services were conducted by the Rev. Cornelius Brett, D.D.

Among the communications from correspondents in foreign lands were letters from Rev. H. C. Tucker, of Rio de Janeiro, mentioning hindrances to the work growing out of the war, and stating that the premises occupied by the Society were somewhat damaged by a shell on the morning of October 5th; from Rev. A. M. Milne, who was at Rio on the 3d of October, on his way to Lisbon and Southampton; from Rev. A. W. Greenwood, of Monte Video, forwarding resolutions adopted by the South American Conference at its first meeting, in July last; from Mr. Bowen, of Constantinople, mentioning two recent cases of wanton interference by the Turkish Government with the Society's colporteurs; from Rev. C. W. Kilbon, of Natal, with thanks for a new consignment of Zulu Scriptures; from Mr. Loomis, of Yokohama, reporting an increase of feeling adverse to foreigners, and the organization of a society to secure their removal from the country; from Dr. Blodget, of Pekin, respecting a uniform text of the Greek New Testament; from Mr. Carrington, of Bangkok; Mr. Whipple, of Persia; Mr. Norwood, of Curacao, and others.

On recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions were made to the value of about \$2,523, including consignments to the Brazil Agency.

The issues from the Bible House in October were 79,692 volumes; issues since April 1st, 1893, 603,169 volumes.

Recent Accessions to the Library of the American Bible Society.

WILLIAM JAY AND THE CONSTITUTIONAL MOVEMENT FOR THE ABOLITION OF SLAVERY. By Bayard Tuckerman, with a preface by John Jay. Dodd, Mead & Co.: New York, 1893.

For three generations the name of Jay has borne a conspicuous place upon the official roll of the American Bible Society. At its organization, in 1816, the name of John Jay, Esq., stood first upon its list of Vice-Presidents, and upon the death of Dr. Boudinot, in 1821, he was elected President. His son, the Hon. William Jay, who was made a Vice-President in 1843, held that office until his death in 1858; and his grandson, the Hon. John Jay, has occupied the same honorable position since 1885.

Mr. William Jay was a young man, less than twenty-seven years old, when the proposal was made to combine the various local Bible societies in a single organization; but, prompted by a circular issued by Dr. Boudinot in January, 1816, he made prompt response by putting into print his own thoughts on the subject and earnestly advocated the plan, inspired by the hope, as he said, that the Society would become "a National Institution, combining the efforts of individuals of every political and religious party, and directing them solely to the diffusion of the Scriptures."

As a representative of the Westchester Bible Society, Mr. Jay had a seat in the convention by which the American Bible Society was organized, and was one of the committee appointed to prepare a draft of a constitution and an address to the public. The memoir just now issued, while mainly occupied with the history of Mr. Jay's work in other lines of philanthropy makes mention of his interest in the Bible cause, and gives a list of the numerous pamphlets which he published from time to time in advocacy

of the Society's work, and in defense of its principles and policy against the views of opposers.

FOREIGN MISSIONS AFTER A CENTURY. By Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. Fleming H. Revell Co.: New York and Chicago, 1893.

Six lectures, delivered by Dr. Dennis before the faculty and students of Princeton Theological Seminary in the spring of 1893, are here reproduced in an attractive volume. In fresh and vigorous style the author sets forth the principles underlying the great work of evangelizing the world, with a review of the objects, methods, embarrassments, and encouragements, which accompany the effort to carry out the great commission given by Jesus Christ to his disciples. Facts gleaned from many sources are brought down to the latest dates, and a valuable bibliography of recent literature on missions supplements a similar list which appeared in the Encyclopedia of Missions in 1891.

Deceased Members.

Rev. Edward A. Lawrence, D.D., Baltimore, Md.
Rev. Edward H. Hatfield, Tacoma, Wash.
Rev. Robert Hays, D.D., Inverness, Ohio.
Frederick Thomas, M.D., Elizabeth, N. J.
Rev. Harry L. Beals, Greencast, E. Ind.
Rev. Samuel T. Wilson, D.D., Winter Haven, Fla.
Royal P. Wilbor, Lowville, N. Y.
Rev. Charles Scott, D.D., Holland, Mich.
Dhuleep Singh, Paris, France.
Mrs. Martha R. Howe, Burdett, N. Y.
Maj. Edward L. Paine, Oshkosh, Wis.
Hon. Joseph Thompson, Readington, N. J.
Richard Slauson, Piqua, Ohio.
Dr. Otis Ballard, Tar, ton, Ohio.
Robert M. Love, Griggsville, Ill.
Mary A. L. Pierce, Jericho, Vt.

Summary of District Superintendents' Reports for the month of September, 1893.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	128
Anniversaries attended.....	40
New Societies and Committees formed.....	1
Sermons and Addresses delivered for the Bible cause	212
Letters sent.....	2,172
Miles travelled on official duty.....	31,095
Donations and subscriptions secured for Bible cause	\$3,728 41

Summary of Bible Distribution in September by 16 Colporteurs and 17 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	278	375
Miles travelled.....	3,308	3,541
Families visited by them.....	4,001	7,577
Families found without a copy of Scriptures	717	1,085
Families supplied by sale or gift.....	393	743
Destitute individuals supplied in addition.	310	281
Number of books sold.....	1,685	1,001
Value of books sold.....	\$598 11	\$424 94
Number of books distributed gratuitously.	358	794
Value of books distributed gratuitously...	\$70 07	\$153 81
Contributions received.....	\$40 37	\$508 36

Summary of 53 Annual Reports of Auxiliary Societies, received in October, 1893.

Receipts from sales in twelve months.....	\$2,277 80
Receipts from collections and donations.....	1,225 96
Paid American Bible Society on book account.....	3,048 71
Paid American Bible Society on donation account..	556 32
Expended on their own fields.....	458 05
Value of books donated.....	139 75
Value of stock on hand at date.....	5,104 84
No. of these auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	1,419
Families found destitute.....	139
Destitute families supplied.....	91
Destitute individuals supplied in addition.....	50
Sabbath and other schools supplied.....	11

RECEIPTS IN OCTOBER, 1893.

LEGACIES.		
Hine, Lewis W., late of Shelton, Ct.	\$50 00	
Morse, Hannah A., late of Syracuse, N. Y.	200 00	
	\$250 00	

GIFTS FROM INDIVIDUALS.		
"A Friend"	\$10 00	
"Anonymous," Leighton, Pa.	20 00	
Children of Clarion, Iowa.	9 75	
Collections by Colporteurs.	40 87	
Collections through S. A. Philpott, Sec., McClure, Ohio.	3 00	
Humphrey, W. L., Hudson, Wis.	30 00	
Houck, Wm., West Richmondville, N. Y.	175 00	
Individual.	8 25	
Individual Donation.	5 82	
Lenthold, John H., Iola, Wis.	5 00	
Mrs. M., S. C.	5 00	
Parker, Rev. Z. A., Birmingham, Ala.	10 00	
Springfield Camp Meeting	3 05	
Smith, G. P., Montgomery City, Mo.	5 00	
Talbot, Rev. Benj., Columbus, Ohio.	1 00	
United Service, Oxford, N. Y.	1 80	
Wilder, Prof. M. E., Greenfield, Ill.	5 00	
	\$833 04	

CHURCH COLLECTIONS.		
ALABAMA.		
Montgomery, First Pres. Ch.	\$19 00	

CALIFORNIA.		
California German Conf., M. E. Ch.	31 50	
" Conf., Meth. Ep. Ch.	128 95	
Carpenteria, Pres. Ch.	5 00	
Southern California Conf., M. E. Ch.	23 00	

COLORADO.		
Denver, Meth. Ep. Ch.	1 90	

CONNECTICUT.		
Bristol, Meth. Ep. Ch.	100 00	
New London, First Church of Christ.	7 85	

GEORGIA.		
Adel, Meth. Ep. Ch. South.	5 00	
Boston, Meth. Ep. Ch. South.	11 30	
Knoxville, Meth. Ep. Ch. South.	4 50	

ILLINOIS.		
Central Illinois Conf., Meth. Ep. Ch.	180 00	
Madison County Sunday Schools.	12 10	
Northwest Swedish Conf., M. E. Ch.	30 70	

INDIANA.		
Franklin, Pres. Ch.	5 00	
Indiana Conf., Meth. Ep. Ch.	122 00	
Northwest Indiana Conf., M. E. Ch.	150 15	

IOWA.		
Des Moines Conf., M. E. Ch.	139 00	
Iowa Conf., Meth. Ep. Ch.	175 87	

KANSAS.		
Manhattan, First Cong. Ch.	10 35	
West German Conf., Meth. Ep. Ch.	23 00	

KENTUCKY.		
Corington, German Meth. Ep. Ch.	8 00	
Kentucky Conf., Meth. Ep. Ch. South.	32 25	
Providence, Pres. Ch.	5 68	

LOUISIANA.		
New Orleans, Napoleon Ave. Pres. Ch.	8 40	

MASSACHUSETTS.		
South Braintree, Meth. Ep. Ch.	6 00	
Springfield, First Ch.	11 23	
" St. Luke's Meth. Ep. Ch.	2 00	

MICHIGAN.		
Detroit Conf., Meth. Ep. Ch.	288 00	
Michigan Conf., Meth. Ep. Ch.	400 00	

MINNESOTA.		
Duluth Norwegian & Danish Conf., Meth. Ep. Ch.	42 70	
Glyndon, Churches.	8 18	

MISSISSIPPI.		
Bay St. Louis, Churches.	\$8 05	
Biloxi, Meth. Ep. Ch. South.	10 85	
Ryhalia, Meth. Ep. Ch. South.	3 65	
Ellisville, Churches.	13 70	
Learned, Churches	12 00	
Lumberton, Meth. Ep. Ch. South.	5 40	
Long Beach, Meth. Ep. Ch. South.	14 85	
Poplarville, Churches.	10 01	
Purvis, Churches.	19 00	
West Point, Churches.	53 96	

MISSOURI.		
Blue Springs, Meth. Ep. Ch. South.	1 00	
Cedar City, Meth. Ep. Ch. South.	1 00	
Denver, Meth. Ep. Ch. South.	1 00	
Edina, Meth. Ep. Ch. South.	10 20	
Millville, Meth. Ep. Ch. South.	5 00	
Macon City, Meth. Ep. Ch. South.	3 00	
New Franklin, Meth. Ep. Ch. South.	4 83	
Potosi, Meth. Ep. Ch. South.	5 00	
Rutledge, Meth. Ep. Ch. South.	1 00	
Rochepoort, Meth. Ep. Ch. South.	2 50	
Renick, Meth. Ep. Ch. South.	50	
St. Joseph, Meth. Ep. Ch. South.	3 00	
Spruce & Gooding, M. E. Ch. South.	7 65	
Southwest Missouri Conf., Meth. Ep. Ch. South.	33 20	
St. Louis, Cook Ave. M. E. Ch. South.	50 00	
St. Louis Dist. Conf., Meth. Ep. Ch. South.	18 25	
St. Louis Annual Conf., Meth. Ep. Ch. South.	8 55	
St. Louis, Centenary Ch.	26 50	
Vandalia, Meth. Ep. Ch. South.	8 80	

MONTANA.		
Helena, First Pres. Ch.	3 75	

NEBRASKA.		
North Nebraska Conf., Meth. Ep. Ch.	56 55	
Nebraska Conf., Meth. Ep. Ch.	70 10	

NEW JERSEY.		
Arcola, Meth. Ep. Ch.	2 00	
Orange, Central Pres. Ch.	50 00	
Pleasant Valley, German Pres. Ch.	4 00	
Trenton, Sunday School of First Pres. Ch.	10 28	

NEW YORK.		
Brooklyn, Eighteenth Street M. E. Ch.	15 00	
Chazy, Meth. Ep. Ch.	5 00	
Central New York Conf., M. E. Ch.	246 00	
Earlville, Pres. Ch.	3 50	
East Williamson, Dutch Ref'd Ch.	7 21	
Fort Miller, Reformed Ch.	5 48	
Genesee Conf., Meth. Ep. Ch.	421 00	
Green, Cong. Ch.	5 00	
Lockport, First Pres. Ch.	30 00	
Norwich, Cong. Ch.	9 72	
" Meth. Ep. Ch.	7 07	
New York, First Pres. Ch.	232 52	
Oneonta, Pres. Ch.	30 00	
Pelham Manor, Huguenot Memorial Pres. Ch.	6 75	
Sandy Hill, Pres. Ch.	50	
Smryna, Cong. Ch.	5 00	
" Meth. Ep. Ch.	2 25	
" Baptist Ch.	1 00	
Sterling Valley, United Pres. Ch.	4 00	

NORTH CAROLINA.		
North Carolina Conf., Meth. Ep. Ch.	17 00	

OHIO.		
Bellair, First Meth. Ep. Ch.	10 00	
North Ohio Conf., Meth. Ep. Ch.	236 00	
Ohio African Meth. Ep. Conf.	13 53	

PENNSYLVANIA.		
Germantown, West Side Pres. Ch. S. S.	5 00	
Oakmont, Pres. Ch.	10 00	

TENNESSEE.		
Franklin, Meth. Ep. Ch. South.	11 68	
Wartrace, Bethlehem Pres. S. S.	3 34	

TEXAS.		
Crockett, Pres. Ch.	3 60	
" Pres. S. S.	1 45	

WASHINGTON.		
Columbia River Conf., Meth. Ep. Ch.	\$12 00	

WISCONSIN.		
Exau Claire, First Meth. Ep. Ch.	2 00	
Neenah, Churches.	31 25	
West Wisconsin Conf., Meth. Ep. Ch.	126 00	
Wisconsin Conf., Meth. Ep. Ch.	213 13	
Waterloo, Meth. Ep. Ch.	4 00	

WYOMING.		
Cheyenne, First Cong. Ch.	6 00	
	\$4,400 75	

AUXILIARY SOCIETIES.		
	Credited as Donation.	Credited on Account.
Alabama.		\$164 97
Alameda & Contra Costa, Cal.	\$5 00	
Alton, Ill.	17 17	
Alpena Co., Mich.		65 42
Andrew Co., Mo.		1 60
Allegany Co., N. Y.		55 93
Antwerp & Vicinit', Ohio.		20 06
Atlanta Bible Com., Texas.		71 02
Bullock Co., Ala.		17 86
Brooksville, Fla.		10 00
Big Rock, Welsh, Ill.		10 00
Bartholomew Co., Ind.		21 47
Black Hawk Co., Iowa.		32 67
Benton Co., Iowa.		15 38
Boyd Co., Ky.	40 00	
Bay Co., Mich.		40 00
Brown Co., Minn.		45 65
Bates Co., Mo.		20 25
Beaver Head Co., Mont.		27 25
Brown Co., Neb.		25 00
Burlington Co., N. Y.	90 00	
Conecuh Co., Ala.		10 30
Cleveland Co., Ala.		25 25
Central, Ark.		8 45
Camden, Ark.		21 25
Columbia Co., Ark.		3 85
Central, Ark.		15 75
Colchester Female B. S., Ct.		12 40
Chattooga Co., Ga.		33 38
Carroll Co., Ill.		13 00
Clay Co., Ill.		24 00
Clay Co., Ind.		11 00
Chetopah Co., Ks.	10 00	34 57
Cottonwood Co., Minn.		19 42
Custer Co., Mont.		16 93
Cayuga Co., N. Y.		25 00
Craven Co., N. C.		9 72
Cincinnati Young Men's Bible Society, Ohio.		100 87
Crawford Bible Com., Texas		25 35
Columbia Co., Wis.		10 00
Dothen, Ala.		17 85
Dekalb Co., Ind.		20 00
Dickinson Co., Ks.		41 44
Douglas Co., Ks.	5 00	27 00
Dade Co., Mo.		4 80
Deer Lodge Co., Mont.		25 00
Dutchess Co., N. Y.	210 00	
Delaware Co., N. Y.		152 20
Dell Rapids, S. D.		2 40
Eufaula, Ala.		5 00
Elmore Co., Ala.		5 90
Effingham Co., Ga.		6 50
Emmet Co., Mich.		19 84
Fordyce Co., Ark.		4 65
Freeborn Co., Minn.		33 71
First Bible Society, Mont.		73 00
Fulton & Hamilton Cos., N. Y.		123 13
Freedom, Welsh, N. Y.	84 83	10 17
Fairfield Co., Ohio.		5 22
Falls Co., Texas.		62 50
Gainesville Bible Soc., Ala.	8 91	4 00
Greenville Union Bible Society, Ala.		27 07
Guyton Co., Ga.		5 05
Gallatin Co., Mont.		33 65
Geneva Bible Society, N. Y.	25 00	
Guernsey Co., Ohio.	18 92	25 00
Green Co., Tenn.		16 50
Hodgeman Co., Ks.		3 47
Houston Co., Minn.	4 00	10 04

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Hennepin Co., Minn.....		\$300 00	Missoula, Mont.....		\$30 00	Red Hook, N. Y.....		\$38 80
Hamilton Co., Mo.....		19 00	Mercer Co., N. J.....		50 00	Rowan Co., N. C.....		16 81
Hooper & Vic. Bib. Com., Neb		13 55	Middlesex Co., N. J.....	\$30 00		Redwood Co., Minn.....	8 87	\$12 58
Hudson Co., N. J.....		55 00	Mecklenburg Co., N. C.....		34 65	Saline Co., Ark.....		27 80
Haywood Co., N. C.....		3 50	Muskegon Co., Ohio.....		232 46	Stephens, Ark.....		14 70
Hempstead & Vic., Texas...		18 35	Memphis & Shelby Co., Tenn		126 90	Steuben Co., Ind.....		48 46
Jefferson Co., Ala.....		15 16	Newton Co., Ind.....		11 20	Sharon & Linn Grove, Iowa	20 00	
Jefferson Co., Ark.....		14 70	Newcastle & Vic., Ky.....		3 80	Sharon, Conn.....	50 00	
Johnston Co., Ks.....	\$8 33	38 75	Nobles Co., Minn.....	17 81	74 13	South Haven, Mich.....		21
Johnston Co., N. C.....		25 00	Northern Montana, Mont...		50 00	Spring Valley, Minn.....		27 00
Lumpkin Co., Ga.....		28 51	New York Bible Soc'y, N.Y.	10,000 00		Silver Bow Co., Mont.....		111 05
Ligonier & Vic., Ind.....	11 25	23 26	Navarro Co., Tex.....		75 00	Sarpy Co., Neb.....		7 00
Livingston, Mont.....		20 25	Otoe Co., Neb.....		2 00	Schenectady Co., N. Y.....	200 00	
Laramie City, Wyo.....		6 75	Orange Co., N. Y.....	1,000 00	461 23	St. Croix Co., Wis.....		20 00
Morrilton, Ark.....		4 05	Oshagami Co., Wis.....		20 00	Toccoa Co., Ga.....		10 86
Macon Co., Ill.....		20 00	Oshkosh Welsh Bible Asso-			Taylor Co., Ky.....		52 55
Madison Co., Ill.....	125 69		ciation.....	95 75		Tompkins Co., N. Y.....		67 89
McHenry Co., Ill.....		5 88	Pulaski Co., Ky.....		55 67	Union Co., Iowa.....		8 97
McLean Co., Ill.....		41 00	Polo Alto Co., Iowa.....	10 60		Ulster Co., N. Y.....		150 00
Mount Vernon, Iowa.....		51 52	Pennsylvania, Pa.....		15 00	Vermont.....	200 00	768 00
Muscatine Co., Iowa.....		75 60	Russellville & Vic., Ark....		11 95	Ware Co., Ga.....		18 97
Marion Co., Ks.....		18 05	Randolph Co., Ga.....		1 44	Walker Co., Ga.....		90
Mt. Pleasant Bib. Com., Mich		2 50	Rockland Co., N. Y.....	30 00	220 00	Will Co., Ill.....		150 00

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	250 00	4,400 75	13,648 82	333 04	247 03	616 84	2,018 82	324 22	....	55	\$	\$
Transfers.....	....	....	2,200 00	....	1 20	205 47	....	571 33	....	79 50	3,057 50	21,840 07
From Auxiliaries.....											237 63	8,095 98
" The Trade.....											13 68	3,610 67
" Rents.....												2,353 92
" British and Foreign Bible Society.....											190 00	
" Electric Light.....												33 25
" Income subject to Life Interest.....												256 96
" Income from Available Funds.....												311 41
" Available Funds—withdrawn from Trust Co.....												5,000 00
From Depository:												
Value Books Issued.....											18,039 13	
Retail Sales.....											363 97	1,591 32
Sundries.....											44	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash.....			745 79				745 79
Transfers.....	24,700 30	188 10	14 99	525 22			25,518 61
Total Transfers.....							47,470 96
" Cash Receipts.....							43,839 37
Cash Balance from September, 1893.....							1,868 30

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$45,707 67

MISCELLANEOUS.	
Trade Sales.....	\$8,613 67
Retail Sales.....	1,591 12
Sales by Colporteurs.....	616 84
Rentals.....	2,333 92
Sales of Waste Materials.....	745 79
Income from Available Funds.....	811 41
" " Trust Funds.....	2,118 82
" Subject to Life Interest.....	256 95
Electric Light.....	33 25
Sundries.....	55
Available Funds:—	
Withdrawn from U. S. Trust Co....	5,000 00
	\$14,539 53
Total Receipts.....	
	\$48,859 87

Cuba Agency.....	104 20
Venezuela Agency, Sales.....	220 02
	<hr/>
	\$ 324 22

Columbia Co., N. Y.....	2,000 00
Washington, Co., N. Y.....	200 00

FOR OCTOBER, 1893.

[illegible]

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactory.	Machinery and Tools.	
Cash.....	13,513 32	11,481 27	73 52	2 04	25,070 15
Transfers.....	1 60	1 60
Total Transfers.....						47,470 96
" Cash Disbursements.....						43,495 95
Cash Balance to forward November, 1893.....						2,211 72

\$45,707 67

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.	.....	President.
REV. EDWARD W. GILMAN, D.D.	.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	.....
REV. ALBERT S. HUNT, D.D.	.....
WILLIAM FOULKE	.....	Treasurer.
CALEB T. ROWE	.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents upwards*.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D.D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, D.D., Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. J. H. LOCKWOOD, Salina, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Winchester, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & N. & S. Dakota....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. H. P. BOND, St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WM. W. MOFFETT, D.D., Camden, N. J.
New York.....	Rev. D. K. VAN DOREN, Mechanicsville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D.D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington, Idaho, Montana, and Utah Terr'y.)	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, D.D., Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.